

TALAVAKĀRA OR KENA  
UPANIṢAD.

G.N. ROERICH.

HARVARD UNIVERSITY.

1922.

Om! keneṣitaṃ patati preṣitaṃ manah ?  
kena prāṇah prathamah praiti yuktaḥ ?  
keneṣitaṃ vācam imāṃ vadanti ?  
cakṣuḥ ̎crotraṃ ka u devo yunakti ?

1. √is, to set in motion; isita, p.p.p.  
√is-pra, to send forth; preṣita, p. p.p.

2. √pat, to soar forth, to fly.
3. √yuj, to enjoin; yukta, p.p.p.
4. u, Ved. encl. copula, pray, now.
5. imāṃ, acc. sg. f. of iyam.

By whom impelled soars forth the mind projected ?  
By whom enjoined goes forth the first breathing ?  
By whom impelled that speech do they utter ?  
The eye, the ear --- what god, pray, had them enjoined ?

̎crotrasya ̎crotraṃ, manaso mano, yad vācā ha vācam sa u prāṇasya  
prāṇac, cakṣusac cakṣur, atimucya dhīrāḥ pretya asmāl lokād  
amrtā bhavanti.

1. √muc-ati, to escape (pass.). atimucya, grd.
2. pretya, grd., after dying.

The hearing of the ear, the thinking of the mind, the voice of  
of the speech, also the breathing of the breath, the sight of

the eye. Escaping, the wise, passing away from that world,  
become immortal.

Na tatra caksur gacchati, na vāg gacchati, no mano ,na vidyo,  
na vijānīmo yathaitad anuṣṣyād anyad eva tad viditād-atho  
aviditād-adhi.- Iti ṣuṣṣuma pūrveṣaṃ ye nas tad vyācacasire.  
There the eye does not reach, the speach does not reach, nor  
the mind; we know not, we understand not, how one would teach  
(indicate) It. Other is, just, It from the known, and also,  
It is, above the unknown.- Thus have we heard of the ancients  
who to us have explained It.

1. √jñā-vi, to understand; vijānīma, pres.ind.pl.
2. √ṣis-anu, to indicate, to epress; anuṣṣyāt, pres.opt.act.sg.
3. √ṣru, to hear; cūcumas, perf.act.pl.
4. atha-u, and also.
5. adhi, above.

Yad vāca anabhyuditam, yena vāg abhyudyate--

tad eva brahma tvam viddhi nedam yadidam upāsate.

- 1, udita, p.p. √vad, to express; abhivad, to express. udyate, pass.
2. viddhi, impv.act.sg. from √vid, to know.
3. √ās-upa, to worship; upāsate, pres.ind.mid.pl.

What by speach is unexpressed,

that with which speach is expressed----

That is just Brahma, know thou,

Not this that they worship as this.

Yan manasā na manute,  
yenāhur mano matam-  
tad eva Brahma tvam viddhi,  
nedam yadidam upāsate.

1. √man, to think; manute, pres.ind,mid.sg.
2. manas,n.,mind; manasā,instr.sg.
3. matam,thought.

What with thought one thinks not,  
by which they say thought is thought--  
That is just Brahma,know thou,  
Not this that they worship as this.

Yac cakṣuṣā na paçyati  
yena cakṣuṣi paçyati-  
tad eva Brahma tvam viddhi,  
nedam yadidam upāsate.

What with sight one sees not,  
that with which one sees the eyes-  
That is just Brahma,know thou,  
Not this that they worship as this.